

AN INFERNAL OUTRAGE IN KANSAS.

(Topekka Correspondence of the Cincinnati Gazette.)

I heard to-day of an outrage which exceeds any that I have heard of during the Kansas troubles. A man by the name of Richards, formerly of Ohio, residing on Patterson creek, in the southern portion of the Territory, having occasion to go to Westport, left home on Thursday last, with the understanding that he would be back in four days. During the first day of his absence, two men came to the house and inquired for him; finding that he was not at home they left, saying that they would call when he returned. His wife, however, told them, stating that he would be home in a day or two. About ten o'clock that night, after the family had retired, a knock was heard at the door. Mr. Richards asked what was wanted. The reply was, we want to see Mr. Richards. She replied that he was not at home. They then demanded Mr. Richards to open the door. He again replied, he is not at home, and refused to open the door. It was then broken open, and seven or eight men entered the room, and commenced searching for Richards. Not finding him, they accused Mr. Richards and his daughter, an intelligent young lady, of being the authors of a recent outrage. The father, completely bewildered by terror, protested that they had told the truth, and that they had not secreted him—that he was really gone to Westport. One of the men then replied, 'Then G—d—n you, we want you,' and dragged the daughter from the bed, and from the house into the bushes close by, and there proceeded to violate her chastity. Her mother, Mrs. Richards, was treated in the same manner, and both left for dead. How long they remained in the bushes, they were unable to tell, but she managed finally to reach the house, where they were found by one of the neighbors the next morning, after providing for their personal comfort, immediately started a posse of men, and company to pursue the villains. In an hour a company of thirty or more men, armed with rifles, arrived about thirty, who, under the command of a Mr. Smith, started on the trail. They traced them to a camp of about one hundred men, situated in a deep ravine some distance from the creek. Finding that they were a strong company, and that the company started for assistance, while others remained to watch their proceedings. The watchers were, however, unfortunately discovered, and consequently had to leave, and by the time their comrades returned, the camp had been moved and the ruffians escaped.

This affair has caused great excitement throughout the Territory, and is almost too horrible to believe. I had the facts from Mr. Richards himself, who has been to Acting Gov. Woodson, to endeavor to get justice done, but without avail, and has come to Topekka to get the citizens to help him to arrest and obtain the perpetrators of this most diabolical outrage. It is since then ascertained that the ruffians were part of Buford's men, who are armed with United States muskets, and in the pay of the United States Marshal.

ALABAMA AND MASSACHUSETTS.

We annex (says the Boston *Free Press*) copies of the letters which have passed recently between the Governor of Alabama and Gov. Gardner, and commend them to the attention of our readers. We think the sentiments of our citizens of every party must be, that Gov. Gardner's reply is dignified, conclusive, and precisely what the insult demanded. In justice to his position and his State, we cannot but feel somewhat questioning whether any one will be found at present who will cover a contest by letter-writing with our present Chief Magistrate; but without preamble we present the letters:—

GOV. WINSTON TO GOV. GARDNER.

EXECUTIVE DEPARTMENT.

MONTGOMERY, Alabama, June 19, 1856.

SIR:—Believing the Resolves you have forwarded to this department in relation to the Territory of Kansas to be in conflict with the truth of history, unconstitutional, and treasonable in design, I return them to you, with a request that the future resolutions of the Legislature of Massachusetts on Federal matters and the subject of Slavery be no more forwarded to this department.

The obligations of the Constitution, and the laws of the United States passed in conformity thereto, being disregarded and nullified by Massachusetts, we desire no further intercourse with your State; and wish to be free in future from insult from a State whose citizens do not recognize accountability for insult and libellous imputations upon the character of Southern States and the citizens thereof. Your obedient servant,

JOHN A. WINSTON.

His Excellency HENRY J. GARDNER, Governor of Massachusetts.

GOV. GARDNER TO GOV. WINSTON.

COMMONWEALTH OF MASSACHUSETTS.

EXECUTIVE DEPARTMENT.

COUNCIL CHAMBER, Boston, July 5th, 1856.

SIR:—I have received your letter under date of June 19th, returning a copy of the Resolves of the Legislature of Massachusetts in relation to the Territory of Kansas, transmitted to you in accordance with the request of that body.

While I regret to say one word that may add to the irritation existing between the North and the South, it becomes my imperative duty, briefly but plainly, in behalf of Massachusetts, to repudiate the insult you attempt to cast upon her, and to vindicate the propriety of her conduct.

You say, 'Believing the Resolves you have forwarded to this department in relation to the Territory of Kansas, to be in conflict with the truth of history, unconstitutional, and treasonable in design, I return them to you.'

Had your Excellency attempted to particularize wherein these Resolves were 'in conflict with the truth of history,' and not contented with the more general, because more general, denial of their accuracy, your errors could have been at once pointed out.

These resolves are temperately and calmly written, referring only to a few of the more salient points in the long catalogue of injustice and outrages that mark the record of the past two years in Kansas, declaring that these deplorable occurrences are the result of the efforts made by the slavery propagandists, for the purpose of forcing the system of servitude over that territory, against the will of a majority of its actual inhabitants, and the wishes of the people of the Union—that the sufferings of the settlers have touched the hearts of our citizens, and that we will use every just and constitutional effort to aid them in maintaining their liberties,—and that the President of the United States in reference to these transactions has exhibited a servility to a sectional interest, and an indifference to the fundamental principles of justice and freedom, which merit the condemnation of the American people. This last declaration has since been so fully endorsed at Cincinnati, it needs no further argument to establish its truth.

Your Excellency may rest assured, notwithstanding your denial, the exact accuracy of every historical fact here spoken of is known to and recognized by every citizen of this State, whether he lives North or South. The truth of history is too stern and inexorable to warp itself to suit your Excellency's wishes. These shameful occurrences are written as with a pen of fire on the broad skirts of the whole world to read, and they will exist until history itself shall be no more, a damning disgrace to our country, our age, our humanity, to those who dared to do them, and to those who with equal hardness dare deny or defend them.

But if you mean that the whole truth of history is not expressed in those Resolves, then I agree with you. They do not give the half, nor the worst, of these inhuman outrages. They make no reference to the rifting of the mails, the organized interruption of the citizens of another State to control elections, arrests without judicial authority, mockery of legislation, inhuman laws, destruction of printing presses, theft, arson, and last, and not least, the murder of free men, and the introduction of human servitude into a region where no such thing has ever existed, a third of a century ago, by a solemn national compact, to freedom forever.

But your Excellency asserts that these Resolves are 'unconstitutional and treasonable in design.' The assertion that it is 'unconstitutional' for a

sovereign member of this confederacy to express through her legislature her sentiments upon one of the most momentous questions of the age, or upon any question, needs no refutation. It may be that your Excellency wishes that thus the free expression of our opinions could be thus verified by a constitutional restriction, but fortunately it is not probable that your Excellency will ever witness such a retrograde step in civilization and government as will be necessary to incorporate such a provision into the Constitution of the United States.

By a strange perversion of terms as applied to the act of a sovereign State, your Excellency further alleges that these resolves are 'treasonable.' Permit me to suggest that if the mere recital in a dignified and calm way of a few of the principal outrages in Kansas be treason, it may interest some of your constituents to know how the actual participation in these shameful outrages may be characterized in your Excellency's catalogue of crime.

Your Excellency is pleased further to say, 'I return them [the Resolves] to you, with a request that the future Resolutions of the Legislature of Massachusetts on Federal Affairs and the subject of slavery, be no more forwarded to this department.' In this request your Excellency cannot be mistaken. While the Legislature of Massachusetts, the Resolves of her Legislature on any and every subject will be transmitted to your department, whenever that Legislature requests it.

It is a pregnant admission, however, that you desire to stifle the voice of freedom on the subject of slavery. To this country by this very declaration it is evident that you had the power, but fortunately your ability is not commensurate with your wishes. We readily acknowledge that we have neither the power nor the purpose to interfere with slavery where in the confederated States under local laws it exists, but we are determined to use every honorable and constitutional means to secure the extension over territory now free from its blighting presence.

We deem it a social, political and moral evil. And we have full and abiding faith that at no very distant day it will be peaceably eradicated from every Christian community—all indications pointing unambiguously to that result. We are determined to see the denunciation of the moral sentiment of every civilized country of the Old World,—the mighty influences of literature in every tongue are sapping its foundations,—the nobler and more generous impulses of our common humanity abhor it,—right, justice, equity, are all at antagonism with it,—it paralyzes the arm of power where it is needed,—it corrupts the morals of those among whom it has its habitation,—in the end it impoverishes the community that permits its continuance,—it has gradually been abolished in vast regions wherever and as fast as its baleful influences have been brought to the test of a true statesmanship,—and above all, every one who recognizes a kind and intelligent Providence in each nation, and who sees in the seeming evil ever eluding red good, knows that the all-wise and omnipotent Being will in His own good time limit and restrict its pernicious influences, till the prayers of the humankind are answered, and everywhere shall the enslaved go free.

With these views of the institution of slavery, which are common to all her people, Massachusetts does not feel that she is deservedly open to reproach and insult from the Chief Magistrate of a Sister State, for expressing her unalterable determination, that with her connivance or consent, it shall never be permitted to supplant the free and intelligent labor of her sons upon the soil of those territories which is a portion of her birth-right and inheritance.

Your Excellency next asserts, 'The obligations of the Constitution, and the laws of the United States passed in conformity thereto, being disregarded and nullified by Massachusetts, we desire no further intercourse with your State.'

May I be permitted to remind your Excellency, that 'nullified' is not a word in the Massachusetts growth, but that it is indigenous to the South, and if you have any opprobrium to bestow upon it, you can freely do so much more appropriately nearer home than here.

The loyalty of Massachusetts to the Constitution of the United States has been too often and too signally evinced in critical periods of the country's history to require a further answer from me to this ungracious suggestion. But were it otherwise, your Excellency is not the tribunal to decide for her a question involving her fidelity to that instrument. I am not aware that the Executive of Alabama has yet been made in its capacity as the official authority with the Supreme Court of the United States, and until it is, but not till then, will its opinion upon such a question be expressed with any propriety, or be entitled to the slightest consideration.

With a somewhat arrogant assumption of superiority, your Excellency expresses a desire, on the part of the State of Alabama, to have 'no further intercourse with Massachusetts.'

I am not aware that there is anything to justify this assumption, in the condition of our respective States, with reference to any of the elements that constitute the strength and character of a civilized and Christian Commonwealth. In their generously endowed Universities and Schools, and in their charitable institutions, their extensive mercantile marine, their manufactures and railways, their liberal contributions to religious and benevolent enterprises, and to the literary, scientific and historical treasures of the world, or in the condition and spirit of their people, I find nothing that should prompt this desire of non-intercourse on the part of the Executive of Alabama, unless it be the contrast such intercourse might suggest.

If this desire of your Excellency is gratified to its full and literal extent, while we are deprived of the privilege of furnishing you with the productions of the free and intelligent labor of our people, it will be a slight compensation for the loss of the paper manufactured in Massachusetts mill, and bearing the stamp of a respectable Massachusetts firm, will not, as is the case with the sheet now before me bearing your Excellency's autograph, be the vehicle of conveying to us an insulting and disparaging communication from a Chief Magistrate of Alabama.

Your Excellency concludes your letter, the whole of which I have quoted, in the following words:—'And [we] wish to be free in future from insult from a State whose citizens do not recognize accountability for insult and libellous imputations upon the character of Southern States and the citizens thereof.'

Your allusion I cannot fail to understand. You advance as your chief and closing reason for desiring 'no further intercourse with our State,' that one of her Senators has declined a summons to a personal combat, and the other it is well known would do so, in obedience not only to the laws and customs of Massachusetts, but also to the rules and orders of Congress, and even of the States of the State of Alabama itself. I find the following provision in the Code of that State, published in pursuance of an Act of your General Assembly:—'Every person who gives, accepts, or knowingly carries a challenge in writing or otherwise, to fight in single combat with any deadly weapon, either in or out of this State, on conviction, shall be imprisoned in the penitentiary two years.' Because a Senator of Massachusetts refuses to do what the laws of Alabama makes a penitentiary offence, your Excellency wishes no further intercourse with our State!

In a prior portion of your letter, you arraign Massachusetts for an alleged disregard of the rights of the land, and with singular inconsistency at its close you assert, as the crowning reason of your displeasure, that she will not violate, in the person of her Senators, a law common alike to Massachusetts, to Congress, and the State whose representatives you are.

In leaving your Excellency to reconcile this inconsistency, and in terminating a correspondence which I deeply regret should have been forced upon me by the unprecedented character of your communication, I will only add the expression of a sincere hope, that a return to better counsels, and a fraternal spirit of comity and good will may bring the people of Alabama into such relations with those of Massachusetts, as the claims of a common country should inspire and foster, and that if there must be irreconcilable diversities of opinion between them upon any question of moral duty or of public policy, they may hereafter find no such expressions from their Chief Magistrate as you have deemed it compatible with our respective positions to address to me.

Your obedient servant,

His Excellency JOHN A. WINSTON, Governor of Alabama.

THE LIBERATOR.

No Union with Slaveholders.

BOSTON, JULY 25, 1856.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

The Anniversary of British West India Emancipation will be suitably commemorated (under the direction of the Managers of the Massachusetts Anti-Slavery Society) by a general meeting of the friends of Universal Freedom, in the beautiful Grove at Abington, on Friday, August 1st. It is highly important to the success of the Anti-Slavery movement in our own land, that every such occasion should be improved in the most effectual manner; and it is earnestly hoped, especially in view of the cheap Railroad facilities which are offered, that a very large concourse will assemble at Abington, on this occasion, from Plymouth, Bristol, Suffolk, Essex, Middlesex, and other counties in the Commonwealth. Let every one make reasonable arrangements to be there, if possible.

A Special Train of cars will leave the Old Colony R. R. Depot in Boston, at 9 o'clock, A. M., for the Abington Grove; and return at 6 1/4 o'clock. Fare—to go and return, Fifty cents for adults; Twenty-five cents for children.

From Plymouth to the Grove; leave Plymouth at 9:20 A. M.; and return at 6:10. Fare—Fifty cents for adults, Twenty-five cents for children.

The above trains will stop at Way Stations. The Committee of Arrangements consists of FRANCIS JACKSON, W. L. GARRISON, EDMUND JACKSON, and SAMUEL MAY, JR., of Boston; NATHANIEL B. SPOONER, of Plymouth; THOMAS J. HUNT, of PLYMOUTH; MICHAEL H. POOL, of ELMBURG; SERRAGE, LEWIS FORD, SAMUEL DYER, of Abington.

Among the speakers expected to be present are WILLIAM LLOYD GARRISON, WENDELL PHILLIPS, PARKER PILLSBURY, EDMUND QUINCY, CHARLES L. REMOND, and others, to be more particularly named hereafter.

In case of unpleasant weather, the Town Hall (near to the Grove) will afford accommodation to the meeting. Refreshments will be for sale at the Grove, as usual.

WEST INDIA EMANCIPATION.

FIRST OF AUGUST AT HOPEDALE.

The approaching Anniversary of West India Emancipation, whereby Eight Hundred Thousand chattels were elevated to the position, dignity and rights of free men, will be appropriately celebrated by

THE HOPEDALE COMMUNITY.

in a pleasant Grove on its Domain; and the friends of liberty of all classes are earnestly invited to be present and participate in the exercises of the occasion. Let there be a grand rally of all those who have hearts to rejoice in one of the noblest events that brighten the page of History, and who are desirous of being found on the side of God and the Right, in the mighty contest now nearing its crisis, going on for the redemption of three and a half millions of slaves in our own guilty land. Let all who will, friend or foe to the anti-slavery cause, come, and we will ensure them a free platform and a stirring time. We shall hope for a large delegation from each and all the neighboring towns, and from a distance.

Besides ADIN BALLOU and other Hope Dale speakers, distinguished advocates of the cause of freedom from abroad may be expected to be present on the occasion, among whom are THEODORE PARKER, JAMES FREEMAN CLARKE, and STEPHEN S. FOSTER.

Should the day be unpleasant, a spacious Hall in Milford will be provided for the meeting.

WM. S. HAYWOOD.

FIRST OF AUGUST AT CUMMINGTON.

The glorious Anniversary of West India Emancipation will be celebrated at CUMMINGTON, (Mass.) in a suitable manner, by a public meeting, on Friday next, August 1st. The arrangements have been fully made, and by Charles C. Burleigh, Daniel S. Whitney, Rev. Mr. Bisbee of Worthington, and Rev. Mr. Longley of Peru, are announced to speak on the occasion, and others are expected to participate in the proceedings. The friends of freedom in that vicinity are earnestly urged to give their attendance.

FIRST OF AUGUST. It is gratifying to hear that many of the friends of freedom, in this region, are making arrangements to be at the celebration of the First of August at Abington, and that, in addition to the speakers already advertised, it is highly probable that Rev. T. WESTWORTH HIGGINSON and Rev. O. B. FROTHINGHAM will also be present. It will be seen that, among the speakers at Hope Dale on that day, Rev. THEODORE PARKER, Rev. JAMES FREEMAN CLARKE, and STEPHEN S. FOSTER, are advertised. Also, that CHARLES C. BURLEIGH and other competent speakers are to be at Cummington. In case the weather should prove unpromising for the grove meeting, arrangements have been made to have ample accommodations within doors, so that none need refrain from attending.

OFFICIAL RUTHERFORD. It is possible for the dastardly and brutal assault of P. S. Brooks upon Mr. Sumner to be exceeded in enormity—as it is, for example, in the following characteristic paragraph from the Washington Union, the official organ of the present 'border ruffian' administration:—

MR. SUMNER'S CONDUCT. The paragraph from the New York Tribune of Monday evening, the 19th inst., which we have had for some time as to the real condition of Mr. Sumner. Instead of suffering from the wounds inflicted by Mr. Brooks, he is suffering from the mortification of feeling and wounded pride, which have preyed upon his mind. His disease may be regarded as of a moral rather than a physical type. He is not devoid of a moral, and cannot but feel deeply mortified at his present disgraced position. His wounded pride and his irrepressible anger and indignation have prostrated him, although his wounds have long since ceased to disturb him.

The man who could write such a paragraph must carry the concentrated malignity of the pit in his bosom. Out upon the fiend!

MESSES. BROOKS AND BURLINGAME. Mr. Brooks has addressed Mr. Burlingame a note, inquiring where a hostile message would reach him. Mr. Burlingame replied, 'On the Canada side of Niagara Falls, on Saturday morning next.' Mr. Brooks then declined to proceed further, on the pretext that he could not 'go through the enemies' country' to Canada, 'without running the gauntlet of mobs and assassins, prisons and penitentiaries, bailiffs and constables.' He expresses his readiness to meet Mr. Burlingame 'at any convenient and accessible point upon equal terms.'

Mr. Burlingame shows an utter lack of self-respect, and a total disregard of the moral and religious sentiments of the people of New England, in accepting a challenge to a duel on any pretext. Brooks is beneath the notice of all honorable men, and duelling is folly, crime and sin.

ANOTHER VALUABLE PAMPHLET. We are gratified to see, in a handsome pamphlet form of 92 pages, just published by Benjamin H. Green, 124 Washington street, Boston, the highly instructive and eloquent speeches made by Rev. THEODORE PARKER, during anniversary week, in the city of New York. The title of the pamphlet is, 'The Great Battle between Slavery and Freedom, considered in Two Speeches delivered before the American Anti-Slavery Society at New York, May 7th, 1856.' Give it a wide circulation.

MIDDLESEX COUNTY A. S. SOCIETY.

The annual meeting of the Middlesex County Anti-Slavery Society was held in the Lyceum Hall, at Reading, on Sunday last, July 20th—morning, afternoon, and evening. In point of attendance, the number present was respectable, but by no means what such an occasion demanded. Reading used to be, in the days of old, the banner anti-slavery town in the Commonwealth—it is far different now. The following resolutions, offered by Mr. Garrison, were sustained by Mr. Charles L. Remond and the mover, with suitable seal:—

1. Resolved, That of all the soul-crushing and oppressive assumptions of despotism, in any age or country, and that of the right to hold property in human flesh, and to make merchandise of those who are created in the image of God, is incomparably the most awful; involving as it does the denial that man is man, annihilating at a blow all personal and civil rights, enforcing all forms of licentiousness, providing for every conceivable outrage upon soul, mind and body, stimulating to violence and the shedding of blood without measure, trampling in the dust the gospel of Christ, and degrading the one living and true God.

2. Resolved, That from this assumption have legitimately proceeded whatever of barbarity, pollution and crime that distinguish the slave code or the slave system—the employment of drivers, patrols, slave-hunters, slave-breakers, slave-traders, border-ruffians, bloodhounds, whips, chains, thumb-screws, paddles, gags, branding-irons, and other instruments of torture—the utter disregard of all laws, human and divine—the perpetration of all possible villanies, and the utterance of all conceivable blasphemies.

3. Resolved, That this assumption of the right to hold man as a chattel person, 'to all intents, purposes and constructions whatsoever,' has been, and continues to be, sanctioned and upheld by the American church and clergy, comprehensively speaking; thus demonstrating the religion of the land to be inherently corrupt, barbarous and tyrannical, and rendering fearful applicable the language of the prophet:—'Ah! sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. The whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores.'

4. Resolved, That it has been from the beginning, and will be to the end, the distinctive aim of the anti-slavery movement to deny the rightfulness of slaveholding, under any circumstances and on any pretence—to procure the immediate and unconditional emancipation of all who are held in bondage—to be led astray by no side issue, to enter into no compromise, to make no truce—to argue, plead, admonish and rebuke, with all fidelity, as 'remembering them that are in bonds as bound with them';—and it is solely for this being 'no respecter of persons,' for making the case of the enslaved their own, for adhering to the eternal law of justice, and for enforcing the Golden Rule, that the advocates and friends of that movement have subjected themselves to popular opprobrium, misrepresentation, violence and persecution, and encountered the enmity of Church and State, by whom they have been branded as fanatical, infidel and seditious; just as the prophets, apostles and martyrs of old, with Christ at their head, were treated in their day and generation.

5. Resolved, That the pulpits in which a slaveholder is allowed to officiate as a teacher of Christianity, dishonors his profession and is false to his trust; that the Church which recognizes him as worthy of Christian fellowship, forfeits all claim to respect, confidence and support; that the conference, synod, association, presbytery, or general assembly, which admits him to its deliberations as an honored member, thereby indicates its utter apostasy from 'the faith once delivered to the saints,' and 'the glorious gospel of the blessed God.'

6. Resolved, That if slaveholding be compatible with justice and humanity, with self-respect and personal honor, with true patriotism and Christian integrity, in Carolina or Virginia, it can be no less so in Kansas or Nebraska; that if fifteen slave States may be embraced in the Union, and protected thereby, without national dishonor or any violation of the moral law, the number may be extended indefinitely, without guilt or danger; that if four millions of slaves may be rightfully driven to unrequited toil under the American flag, it can be no crime to drive four hundred millions in the same manner; that, given her right to enslave a single human being, the South is justified in her logic, rapidly, perforce, violence, and lawlessness, to an extent, in behalf of her slave system; and, therefore, that the only alternative presented to us, is either to go for the unlimited extension of slavery, or to wage a war of extermination against it, root and branch, wherever it exists on the American soil.

7. Resolved, That while the Church continues to receive the slaveholder to its communion and fellowship, and while the State guarantees to him immunity from danger and punishment, and while the preservation of the Union is made paramount to all other considerations, it is nothing better than idocy or insanity to suppose that the Slave Power can be successfully met and vanquished in any geographical struggle for the mastery; hence the impotency of all efforts made to save Kansas from its grasp and dominion, or to restrain its aggressions upon the rights of the North.

8. Resolved, That, as a matter of common sense, as the result of a long and bitter experience, as in accordance with all that is sound in philosophy or holy in Christianity, we are more and more convinced that Liberty and Slavery, freedom and slaveholders, cannot possibly form a harmonious alliance with each other, and that the overthrow of the existing blood-stained Union is the first object to be sought, by all who love freedom for themselves, or who desire to see the speedy and everlasting extinction of slavery on this continent.

FORWARD THE PETITIONS! As the time for the adjournment of Congress is rapidly approaching, there should be no delay in forwarding to that body the petitions for the Disolution of this oligarchical and blood-stained Union, whether the signatures to them be many or few. But who that has a drop of free blood running in his veins, or carries a virtuous heart in his bosom, or worships at the shrine of Liberty, will hesitate to affix his signature?

AFRAID OF THE TRUTH. The Boston Christian Watchman has the following:—'The Trustees of the Wake Forest College, North Carolina, have instructed the Faculty to discontinue the use of Wayland's Moral Science as a text-book in the Institution, because it contains sentiments unsound, and adverse to the domestic institutions of the South. We suspect that he is impelled to add the Bible to the list of proscribed books, for a similar reason. Southern masters will find themselves, like the Romish Inquisition, engaged in a hard contest, in their efforts to free freedom of thought and speech in the nineteenth century.'

The Newburyport Herald furnishes the following edifying paragraph:—'Considerable excitement exists in Marblehead, in relation to the action of certain clergymen upon the late Fourth of July celebration. The Methodist minister, last Sabbath, expressed the opinion that it was a time for national mourning, and not rejoicing—that our liberties had been closed down; and went generally into the slavery question, and rebuked the town authorities for allowing the sale of spirituous liquors on that day. This called forth very general indignation from those who had taken part in the celebration. His choir deserted their seats during the sermon, and some of the leading members of the church called him to an account after the services, and there is a general commotion in the society, which may sever the relations he holds to them. The Baptist minister has given notice that, on Sunday, he shall preach upon the 'crime of the nation,' which has occasioned a stir in another quarter.'

When the hypocrites of the Slave Power, the devotees of Mammon, and the worshippers of Beelzebub, undertake to prescribe how the gospel should be proclaimed, it indicates rare folly and effrontery.

THE HUMOROUS POETRY OF THE ENGLISH LANGUAGE, from Chaucer to Swaxe. Narratives, Satires, Epigrams, Burlesques, Parodies, Travesties, Epitaphs, Epitaphs, Translations. Including the most celebrated Comic Poems of the Anti-Jacobin, Rejected Addresses, the Ingolby Legends, Blackwood's Magazine, Bentley's Miscellany, and Punch. With more than Two Hundred Epigrams and the choicest Humorous Poetry of Wolcott, Cowper, Lamb, Thackeray, Præd, Swift, Scott, Holmes, Aytoun, Gay, Burns, Southey, Saxe, Hood, Prior, Coleridge, Byron, Moore, Lowell, &c. With Notes, Explanatory and Biographical. By J. PARSONS. New York: Published by Mason Brothers. 1856. pp. 689.

We give the entire title-page of this work, as the most comprehensive method of enabling the reader to form a true judgment of its quality and value. If genuine wit and humor are not to be found within its covers, they are not discoverable in any other direction. In the Preface we are told:—The editor expected to be embarrassed with a profusion of material for his purpose; but, on a survey of the poetical literature of the two countries, it was discovered that, of really excellent humorous poetry, of the kind universally interesting, untainted by coarseness, nor marred by coarseness of language, nor obscured by remote allusion, the quantity in existence is not great. It is thought that this volume contains a very large proportion of the best pieces that have appeared. We could easily prune it somewhat, to suit our own taste, especially of those pieces wherein a slight profusion of profane levity is found; but, as a whole, it is complied with a discriminating judgment, and contains much to amuse and instruct. As the editor says, 'There is much nonsense in this book, and some folly, and a little ill-nature; but there is more wisdom than either. They who possess it may congratulate themselves upon having the largest collection ever made of the sportive effusions of genius.' Hear what he says on another point:—

'An unexpected feature of the book is, that there is not a line in it by a female hand. The alleged fondness of the fair have given occasion to libraries of comic verse; yet, with diligent search, no humorous poem by women have been found which are of merit sufficient to give them claim to a place in a collection like this. That lively wit and graceful gaiety, that quick perception of the absurd, which ladies are continually displaying in their conversation and correspondence, never, it seems, suggest the successful epigram, or inspire happy satirical verse.'

This is a curious fact—how is it to be accounted for?

SLAVERY AND THE CHURCH. Two Letters addressed to Rev. Dr. N. L. Rice. Also a Letter to Rev. Dr. Nehemiah Adams, by Smeethymnus. Boston. Crocker & Brewster. 1856.

This pamphlet was put into our hands, by a friend, during the bustle of Anniversary Week, and got laid aside before we had time to peruse it. We avail ourselves, therefore, of the following notice of it, which we find in the Boston Christian Register:—

'This is a heavy rebuke to the brazen Doctors for their defence of slavery. The writer lays a hand upon them heavy enough to be that of five men rolled into one; and he says it so, as the signature is borrowed from the five Puritan Divines whose initials formed Smeethymnus, under which title they published a celebrated treatise in favor of their principles. These old Puritans, according to Maudsley, disapproved of bearing witness, not because it gave pain to the hearer, but because it gave pleasure to the spectator. Can it be that some of their descendants disapprove of the abolition of slavery, not because it would give pain to the master, but because it would give pleasure to the slave? Or is it an abstract disinterested zeal for justice. Smeethymnus seems to think so.'

NEW MUSIC. The following pieces of Music have recently been published by Oliver Ditson, 115 Washington street, Boston:—

The Star Polka. By Rodolph C. Paulsacker. Solo-songs, or Hungarian Polka. Composed by John Petrik—as performed by the celebrated Lezer Musical Society, under the direction of J. Kalozsy.

The Rain upon the Roof. Song, with Chorus, by Ch. C. Convers.

L'Isle—Gallade. Composed for the Piano Forte, and dedicated to Miss Isabella Clary, by Charles Dexter.

I sit beneath the moonbeam's glow—Ballad. Music by Harriett Millard.

May Flower Schottische. Composed by A. G. Pickens, and dedicated to Miss Anna J. Steison.

Did you ever polka? Composed by F. Werner Steinbrecker, and dedicated to Mrs. Howard Matthews.

WE have received from A. Williams & Co., (successors to Pettridge & Co.) 109 Washington street, August number of Peterson's Ladies' National Magazine, edited by Mrs. Ann S. Stephens and Charles J. Peterson. It contains forty-two articles and forty-five embellishments. Terms, \$2.00 a year in advance—making a volume of 900 large pages.

WILL TRY TO GO. Our esteemed friend Rev. S. S. Griswold, writes to us from Mystic, expressing the hope that one of the One Hundred Conventions will be held in that vicinity between now and October, and that we will attend it if held. We presume such an arrangement can be made, and will in that case try to be present. He adds:—'I feel that such speeches as yours and Mr. Phillips's, made on the 4th of July at Framingham, ought to be spread broadcast.' He further says, 'Many here who were once non-resistance have renounced the doctrine since the Kansas outrages, and I am left almost alone, although the anti-slavery sentiment is on the increase.' Such persons, it is apparent, were non-resistance only in the abstract. Just as soon as the trial-brother comes, they are found wanting. So, at one time, all the disciples forsook Jesus, and fled.

PLAIN DEALING. We copy the following from the Lion (N. Y.). Independent, edited by George W. Baggay:—'We have in the press "A Letter to the Mohawk Association of Universalists," by Rev. D. C. O'Daniel, of this place. It covers nearly sixteen pages of closely printed matter, and will be ready for delivery in a day or two. It may then be obtained of Wm. J. Lewis, or the writer of it. Price 6¢ cents. Orders for it solicited.'

We must be allowed to say that this letter is a most curious document. Further than this, it is not our province to speak. The preacher is certainly in earnest, and he writes with his sleeves rolled up. It will doubtless make a stir in the community. Our readers must judge of it for themselves, as we do for ourselves. It is fit that every man should be allowed to speak for himself, whatever his sentiments may be.

MR. O'Daniel was formerly settled over the Universalist Church in Westminster, in this State, and is one of the 'Abdels' so rarely to be found in the pulpits of our land.

The letter of Gov. Gardner in reply to a most insolent one from Gov. Winston of Alabama, is highly effective and spirited; but it would be far more triumphant if Massachusetts were not in alliance with the South, to keep four millions of slaves in their chains. As it is, however, this correspondence illustrates how 'glorious' is the existing Union!

A PERSONAL COMPLIMENT. In a recent meeting of an Evangelical Association:—'Dr. Bacon said that he had an antipathy to what may be properly

POETRY.

We thank our English friend for his favor, and beg to hear from him again.—Ed. Lib.

For the Liberator.

A PRAYER FOR UNIVERSAL EMANCIPATION.

BY WILLIAM STOKES.

* Arise, O Lord! let not man prevail! O God, lift up thine hand, to judge the fatherless and oppressed, that the man of the earth may no more oppress.

THE PRIMER.

O Thou, the great Almighty, Power sublime! Reigning in glory ere the birth of time! Thine awful glance athwart the gloom profound, Strikes through all nature to her inmost bound; Surveying men and angels, earth and sky, Each thought and purpose as they open lie; From whom the darkness hides no secret deeds, Where vice defies thee, where virtue bleeds! Low at thy footstool, Power Divine, I fall, And Thee adore, great Sovereign Lord of all!

Thou King Eternal!—Bliss of Heaven above! Whose reign is Mercy, and whose throne is Love! Look down on pity, and behold the woe That mars creation in thy world below, Where power and pride with infamy unite To rob the helpless of each holy right; And, thus defying, find it cause of sin That man is covered with a darker skin! And thine own image barter and enchain, As beasts for burden, or as slaves for gain.

For this didst Thou a being give to man? Was it for this our common race began? Didst Thou to him of pulchre skin convey The right his darker brother from to steal, And him from country and from home to banish, As one too stolid or too base to feel? And didst Thou make the paler brother chief, To act by turns the tyrant and the thief?

No!—'one blood'—thou madest man to be, Equal in honor and in liberty; Equal the forest and the plains to roam, To sail the ocean, and select his home; Equal to tend the flock, or turn the soil, To serve his country, and obey his God. In all things equal,—feature, limb and life, In children's fondness, or in love of wife. Equal in value as thy godlike race, Though rude the language, and though dark the face; Equal in time, and all that time has given; Equal in death, in judgment, and in heaven.

Why then, O Lord, shall guilty man presume Thy law to cancel in his brother's doom, And in his puny impotence defy The awful majesty of earth and sky? Shall he thine image seize as living prey, And deal defiance in the face of day? Shall he degrade his brother to a slave, And all thy justice and thy wrath outrave? With felon grasp shall he make fast his hold, Nor lose his victim but for paltry gold? Shall he thy foe in tyrant pump abide, And dare thy vengeance in his brutal pride?

O God, appear! let man no more prevail! Cold and unfeeling as the Northern gale, No eye he hears, of wife, or child, or mother; Of virgin sister, or of death-limbed brother! Of writhing slave who dies beneath the stroke Of the worn flog to every tyrant's yoke! Of frenzied husband, madden'd to his face, And doomed to witness to his own disgrace, When raging fury provokes the blow That lays both husband and avenger low. In vain the groans, the agony, the tears, For hardened man no captive brother hears; But, callous-hearted, chuckling o'er his gold, Brands him a chattel to be bought and sold. What fell despair, what anguish will be heed, As father, husband, helpless children, bleed? What dying mother moves his heart to grief, As o'er the daughter glows some monster thief, Who counts on beauty as the trading stock, To bring more dollars at the auction-block?

Appear, O Lord, nor let thy power delay, But close forever the oppressor's day; His pride dash headlong; all his gains o'erthrow, And lay his falsehood and his triumph low. Burst every fetter, break each tyrant's chain, Nor let inquiry forever reign. Plead thou the cause of Africa's injured race, And brand their spoilers with the world's disgrace.

Across the deep where roll Atlantic waves, Where Freedom boasts her heritage of slaves; Where Christian Doctors prove, with learned pains, How Christ their master may be held in chains, And told with midnight study to unfold, How He, in brethren, may be bought and sold!—O God, arise! thy infamy reverse, Or Freedom's name will be a scorn and curse. And ere the slumbering indignation pour In dark destruction on that blood-stained shore; Ere pent-up wrath in fiery billows sweep Their bastard freedom to the angry deep; Give them to make the compensation due, To 'mourn in sackcloth, and in ashes too. Give them to act the freeman's soil from shame, By blotting slavery to the very name; Give them to act the Christian's noble part, To love their brother with a brother's heart, And with him join thy glory to pursue, Who made them brethren with a different hue.

So come, O God, and let thy will be done, As in yon Heaven, 'ere so beneath the sun; So come in glory—so in Mercy reign! And make our earth a paradise again!

Newall's Buildings, Manchester, (Eng.) May 24, 1856.

For the Liberator.

TRUE PRAISE.

Father! not worth alone man prize; Not with thy just, all-seeing eyes, Whose awful, searching glances dart Into the deep recesses of the heart, To men behold their brother men. Maker and Judge of all! ah, when, When upon this, thine earth, Shall humble, honest worth, Upright integrity, that never swerves, Receive the honor it so well deserves?

If all were loyal to their conscience, then Vileness and pride no more would worshipped be; And we, no more desiring Man's praise, but loyal to our high aspiring, Should seek alone the praise that comes from Thee. Tenderly, (Kent,) Eng. JANE ASHBY.

For the Liberator.

UP TO THE LIGHT!

Upward, upward to the light! Restless spirit, take thy flight Where the cooling breezes sweep, Where the sparkling waters leap, Where the rainbow's brilliant bow Glitters in the morning dew; Where the golden sunbeams play On the earth, ere they pass away; Where the morning's rosy light Pierces through the darkest night; Look and listen! everywhere Thou shalt learn God's love and care; Angel voices thou wilt find, That the struggling soul unwind. Upward, upward seek the light, That thy being bright! Syoset.

THE LIBERATOR.

A VOICE FROM THE SPIRIT WORLD.

REV. GARRISON:

I forward to you an address which came from the spirit world, through me, on the 31st inst. I had it with me at the meeting held at Framingham, on the 4th, but did not see a favorable moment to read it. A hope is indulged that it may, in some slight degree, help to swell the rising tide of universal freedom.

Yours, truly, JOHN M. SPEAR.

July 18.

ADDRESS.

Three-quarters of a century since, the American Republic was organized. The most advanced governmental minds of that age were engaged in this labor. In the midst of a revolution, surrounded by circumstances of an unfavorable character, hardly comprehending what they themselves needed, different sectional and political influences being brought to bear upon them, the founders of this republic did the best they could. To most minds then engaged in the labor, it was a doubtful experiment. They questioned whether man had then arrived at a state when he could intelligently select his own rulers. Some members of the new effort would gladly have substituted for a republic a somewhat modified monarchy; while others would have taken extreme republican ground; while a third class were disposed to try, for a still longer season, pacific measures with the mother country. It was hardly then to be expected that all could be accomplished which the most ardent and sanguine desired. The new governmental ship was launched with some degree of fear and trembling, and no little anxiety on the part of many of its framers. Scarcely had man outgrown feudalism. He had been accustomed to look with no little contempt upon the mere artisan, considering him but little better than a menial. In the Western and Southern States, slavery seemed to be an essential element in the rearing and bringing forth of their products. Wealthy, intelligent and influential slaveholders aided in forming the new confederation. While it was seen to be essential that commerce should be protected, it was also claimed that the slave was, to a certain extent, an article of merchandise, and that that species of property ought also to be guarded and protected, if not perpetuated. In the midst of scenes of this character, it became exceedingly difficult to agree on any basis, with a view of forming a national confederation. It was clearly perceived that, unless the American people, as such, acted in union and harmony, the mother country would subjugate the whole people. Taking broad views of things as they then appeared on the surface, there came to be, on the part of the confederators, a willingness to sacrifice the interest, and to overlook the good of some, that important advantages might be secured to the nation as such. Besides, a hope was enjoyed that the innate love of liberty, which it was thought dwelt in the breast of man, would rise in its glory, power and majesty, and eventually overcome, if not entirely subvert, the institution—human chattelism. Events which have since transpired most clearly show, that the founders of this republic, to say the least, erred in judgment at that critical and very trying hour. In fact, it was hardly to be expected, in view of surrounding circumstances, they could act with all that calmness and that deliberation which are so essential in carrying forward a work so momentous. Years have rolled on, the experiment has been fairly tried, and there is reason to fear, that such is the love of ease, such the power of wealth, when concentrated on a particular branch of commerce, that the young republic will prove to be a failure. Past experiences, however, are valuable; they cultivate and bring out the nobler and higher faculties in man.

Such is the condition of things at this present juncture, that no intelligent person can indulge the hope that this republic can hold together for any considerable length of time. Diverse interests, sectionalism, partyism, have usurped the place of a true love of the American Union, saying nothing of a love of man as such. Should efforts be continued to perpetuate the Union by ordinary brute force, then there will be seen the son in arms against his father, and war, rapine, crime in its most painful forms, will be presented as a spectacle to other nations. It were wiser, then, that greatly advanced minds, persons of large governmental education, and of great moral worth, concentrate their efforts, with a view of forming a new confederation. Manifestly, the work of the present hour is, at the earliest favorable moment, and in a central location, to convene persons, both men and women, with a view of carefully considering the state of the nation, and with the hope that incipient steps may be taken to form a new confederation. A labor of this character will of necessity require much time, great boldness, large patience, a lofty morality, and a deep interest in the welfare of universal man. At first, it might be difficult to decide on a basis of action; there might be, and unquestionably there would be, a hesitancy in recognizing woman as a participator in labors of a purely national and political character; yet there are persons who begin clearly to perceive, that until woman has an equality of political rights, no true national progress can be reasonably expected. It were better, then, in the outset, to call a Convention irrespective of sex, color, nation, or color. It would be found that not a few eminent women, and some distinguished colored persons, will exhibit, in the new enterprise, learning, talent, oratorical powers, a knowledge of the framework of human governments, which will justify them to hold important official positions in founding the new government. Besides, persons in the old world, who have devoted much time to the structures of governments, might be invited to take seats in the convention, or to transmit to it such valuable governmental documents as would, in their judgment, facilitate the objects had in contemplation.

Another Independence day has dawned on this people, but it is to be regarded as a day of sadness and mourning, rather than of joy and hilarity. Already one portion of this country is arrayed against another; already the blood of a noble, cultivated, and eminently distinguished Senator has flowed even in the Senatorial hall; and now what wait the friends of freedom for? Has not the hour come, when, as a blow has been struck for slavery, one should be struck for freedom? The cooler and more conservative classes may choose to wait until the clank of the chain is heard on Bunker's height, or the usurper may control the plains of Lexington or Concord; but they, in whose veins there courses a drop of human blood and sympathy, cannot fail to feel that now is the hour, and this the day, to declare themselves a truly free and independent people. Let them, the press speak in unmistakable language—let freedom's orator foalize his mind to this one field of labor; let the lagging pulpit utter its words of rebuke, and let it call in the mightiest power—religion—to aid the great work of the present moment. Leave this labor to be done by your sons and daughters, the usurper will gather strength by age. It will be more difficult in the future than now. This then is the thing to be aimed at, and this the day to commence the work. Let there be a second Fourth of July, which shall excel in grandeur, beauty, harmony, breadth of thought, wisdom of action, any preceding Fourth, however glorious. It must be kept in mind that man is a progressive being, outgrowing old institutions, and becoming capable of organizing new, better and wiser than the past. The child should not aim merely to equal his father, but strive to excel him in all that is grand, noble, sublime. Thus the coming generation shall be wiser than the present. Found as good a government as you can to-day, and it will be outgrown, and a third Fourth of July will be requisite to remedy the defects of the present efforts. Arise, then, ye sons and daughters of the Pilgrims! unfurl your standard to the breeze, and write thereon—'Equal Rights, irrespective of sex, climate, color, or nation.' Around it the noble men and women of this hour shall rally.

ally; the tyrant shall see it, tremble, turn pale, while the heart of throbbing humanity shall rejoice, feeling that human redemption is at hand, even at the very door.

SPIRITUALISM AND REFORM.

SHERBOURNE FALLS, June 16, 1856.

DEAR GARRISON: The three past days I have attended a Convention in this place, to consider the bearing of Spiritualism on the character and destiny of man in this state. The following resolutions were introduced and discussed:

* Resolved, That Spiritualism is opposed to the popular religion of Christendom, in the following particulars: 1.—The Divine origin and authority of the Bible—the miraculous conception—the vicarious atonement—the total depravity of man—eternal hell—the sanctity of the Sabbath, the priestly office and the church—and the fixed state of the good and the evil in the next state of existence; and that it is the duty of all spiritualists to hold by kindly to meet these issues, and to seek to expose and extirpate these errors, so hurtful to human character and happiness.

* Resolved, That the one great and natural tendency of Spiritualism is—to elevate human beings above the plane of sensualism in which they are held by the popular religions of Christendom and Heathendom, and in all relations, to present a more spiritual and perfect type of humanity.

* Resolved, That Spiritualism rejects, as unnatural and monstrous, the doctrine of *Free Love*, as entertained by Abraham, Jacob, David and Solomon, and by all who believe that God once sanctioned or allowed polygamy and concubinage; and inculcates the principle of *exclusive conjugal love* as the only basis of a happy home, and a spiritual and healthy offspring.

* Resolved, That it becomes the ministers and churches, who believe that the polygamy of David and Solomon were consistent with the perfection of purity and wisdom, to condemn Spiritualism as teaching licentiousness; inasmuch as, even allowing that Spiritualism sanctions all they falsely charge upon it, it only sanctions what they themselves declare to have been sanctioned by God, and by the highest piety and wisdom.

* Resolved, That they who sustain American slavery, and the polygamy and concubinage of the Old Testament, as having been approved of God, are unfitted, by their religion to teach the world the true spiritual religion of marriage and parentage, and to be the guardians of sexual morality.

A Methodist minister present could see nothing in these resolutions but the licentiousness, murder and anarchy of the French Revolution. The supremacy of man over his incidents—over Bibles, creeds, priests, monks, churches, sabbaths, constitutions and unions—has been the one prevailing thought of the Convention. Slavery and war, as they now exist in our midst, and the slaveholding Union that sanctions them, have been the theme of condemnation by every speaker. Wisconsin is on the ground of political anti-slavery, and the people are fast passing into a truer and nobler type of anti-slavery, i.e., NO UNION WITH SLAVERYHOLDERS.

I am sorry that Eliza Burritt has come West to leave the Union. He is lecturing in various towns and cities, deprecating a dissolution of this slave-hunting confederacy. Strange that one like him should be so blind!

It is truly amazing with what eagerness the people listen to the Dissolution question, and to the proposal to form a Northern Republic. A spirit of deadly wrath and revenge is rising and pervading the entire community in many places in the West. It portends evil. When Mr. Burritt attempts to sustain this 'agreement with hell,'—the American Union,—he always makes himself and his effort ridiculous. He says—'Preserve the Union—stand by the Union—our only hope is in the Union, the glorious, God-ordained Union.' Then he turns about and says—'There is no Union—there never was and never can be a Union, between Liberty and Slavery. God himself cannot make a Union between two such moral antagonisms.' Why then urge the people to perpetuate a Union where none exists?—where God himself cannot create one? This is glorification of a non-entity, and seems very puerile.

Then the solemn proposition to pay the kidnappers one billion of dollars to quit stealing; to cease to keep brothels, and to rear their own children for the market! But not one word about compensating the robbed and outraged victims! Really, this attempt to reconcile moral contradictions has left its fearful mark on the whole people; it has made them incapable of understanding the difference between right and wrong; it has wrecked their moral nature.

HENRY C. WRIGHT.

UNION SAVING.

SHERBOURNE FALLS, June 30th, 1856.

Probably there is not, in all this wide world, a more striking exhibition of popular infatuation than is now being made in the persistent attempt to perpetuate a Union between *Slavery and Freedom*. Man, with all his ingenuity, could not possibly have invented a more *stupendous folly*, or a more *ridiculous farce*. This is the light in which American Union Saving is to be viewed by posterity.

Man, entirely rational on all other subjects, are nevertheless strangely infatuated in regard to the real nature and inevitable results of this *great American Union*. So much for that anomalous combination of circumstances, by which this ignis-fatuus attachment to an accursed and unnatural Union has been generated.

Were some of our prominent advocates of freedom as sane on one subject as they are on another, they would clearly perceive that the outrages in Kansas and in the Senate are legitimately and necessarily the result of the cause that produces it. But, shutting their eyes to the true nature of the case, they are tenaciously clinging to the Union, and the Government, and the Constitution, as though our system combined no discordant elements whatever. And all this in the vain hope that something will yet turn up to save the old ship of State, and give it a direction in favor of freedom. Vain, delusive dream!—unworthy the philosophers and statesmen who indulge it.

Equally vain and delusive is the hope that, by some providential interposition, the calamities into which the slavery elements of our government seem to be naturally plunging us will yet be averted. God will permit these things to take their natural course, that posterity may learn an effectual lesson from the experience of the past. This may be unpleasant to contemplate, but so much of the past history of our race; so many of the circumstances in the history of man, from which we are now deriving most important practical instruction.

According to the enormity of the evil of slavery, and the tenacity of the world's attachment to it, will be the direful consequences of its existence; for slavery must work its own cure. Suppose God now to interpose to bring American slavery to a peaceful termination; how readily it would be argued, in the formation of future governments, that slavery is a thing to be safely adopted, as it could be put aside by peaceful means whenever circumstances forbid its continuance!

A. HOGEBOOM.

GODEY'S LADY'S BOOK.

FRIEDRICH GARRISON: The word *Liberator* has a broader definition than every one is aware of. It is not bounded by country, customs, nor creeds, but is for universal liberty, irrespective of color, wealth, or other considerations.

I well know that your paper has been true to its name; that falsely-styled high position has never hindered it from fearlessly attacking error wherever found. I have been led to these thoughts by looking at a few numbers of *Godey's Lady's Book*, which have incidentally fallen in my way. It is largely illustrated with 'Fashion Plates,' which are a scandal upon common sense. No decent woman, with common moral and intellectual culture, ever did or ever will abuse herself by any such licentious and health-destroying fashions; but falling into the hands of foolish mothers and thoughtless girls, who have no knowledge of physiology and the laws of health, are induced by its 'unvarnished fashions' to adopt its ruinous recommendations.

The *Book* claims to have a very extensive circulation, and is now in its fifty-second volume; it is not uncharitable, therefore, to suppose that a large share

of the diseases which now afflict the female portion of community is justly chargeable to the publisher of that vile and pernicious publication.

With the publisher, Louis A. Godey, personally, I am wholly unacquainted, and bear him nothing but love; but I value the good of community too high a rate to silently let his immoral and foolish publication poison public virtue, without raising a warning voice.

I notice, by the June number of the *Book*, that Edward Everett and his oration on Washington are highly spoken of. Louis A. Godey is the Treasurer of the Mount Vernon Society, which proposes to raise \$200,000 for the purchase of 200 acres of the Mount Vernon estate, and deed it to the State of Virginia, to be held forever sacred to the memory of Washington. DAVID HITCHINGS.

Richfield, N. Y., June 1, 1856.

A LIVE BOOK.

'GLANCES AND GLIMPSSES,' by Harriet K. Hunt, M. D. This is a genuine live book—a book which every watcher on the tower of Progress should possess. In it we discover the long demanded era in medical practice heralded. The principle, that the first, highest duty of the physician is to prevent disease, by teaching people the laws of life—the doctrine of spiritual and physical hygiene, obedience to which is health and happiness—is amply demonstrated. The advent and example of such a true, harmonious life as Dr. Hunt's, marks an era in the social development of mankind. Significant and full of import is the vivid contrast presented by her active usefulness and benevolence, with the soulless, aimless lives of two-thirds of American women, who God is fashioning; whose idleness is the insipid novel; who are ever ready to ridicule and slander every true woman, who, feeling the narrowness and unadaptedness of present surroundings, dare recognize and urge the divinity within. Just so long as woman regards herself as a being to be robbed in flowers and embroideries, and flattered by the other sex, just so long will a shallow, puny, idle-brained race be propagated. And to what does HARRIET K. HUNT owe her freedom and individual harmony, and success in life? Simply this:—A TRUE HOME: a childhood whose guardian angel was love—an intellectual and judicious home influence—physical and moral training as to the necessity of obedience to natural laws. Hear her speak!—

'Parents! your children are worth more to you than the unrealities so many of you follow. See to it that you give your young children a home of love and truth. Giving them that, you give them all. Failing to give them that, though you bestow everything else, you give them nothing. Home is the mould of character. . . . Do not care what after delights and alleviations may be in store for the life of a neglected child, there will always be a void, a chasm, a sorrow, a loneliness in its being, which it will feel, though often not understand.'

How many are they who, taking upon themselves the responsibilities of parentage, realize or give a single thought to these important truths? Prevailing crime, disease, and misery tell how few; and not until woman's education is more thoroughly practical, not until she is aroused to a sense of her obligations, will the first step towards reform be consummated. H. B. MARLBOROUGH, N. H. July 18, 1856.

THE PAST AND THE PRESENT.

KINGSTON, July 14, 1856.

WM. LLOYD GARRISON: DEAR SIR—On looking over some old newspapers I have in my possession, which were published just previous to the Revolution, I find in one of them a short article particularly applicable, I think, to the present state of affairs in our country, and thinking it would be interesting to you, I send a copy of it. The paper I selected it from was 'The Massachusetts Spy,' or 'Thomas's Boston Journal,' and had for its motto the following:—'Do thou, great Liberty, inspire our souls, and make our Lives in thy possession happy, or our Deaths glorious in thy Just Defence!'

Yours sincerely, T. B. DREW.

From the Massachusetts Spy or Thomas's Boston Journal of Thursday, December 9th, 1773.

BRETHREN, FATHERS, AND COUNTRYMEN:

We need our civil state with our eyes wide open; our enemies, in the face of day, oppose to liberty. Every man is now called upon to declare which side he will take, and to speak and act accordingly. The common sense, the feelings of humanity, and the majesty of liberty, which glow in American breasts, have been too long insulted by the wretched instruments of robbery and oppression, the streets of our metropolis have been strewn with our slaughtered brethren, and while their innocent blood was running in the streets and crying for vengeance, the King's representative declared that he had no power to order the murderers into confinement, but when the people assemble to consult how they may preserve the rights which God has given them, from the jaws of devouring tyrants, they are called an unlawful assembly, and daren'tly menaced by this same *representation of Majesty*. What are we to learn from such experience as this? That we are not to put confidence in man, nor in princes; but trusting in him who came into the world to make us free indeed, use that strength and power which he hath given us, to defend those liberties which are sacred as life itself. Therefore, my brethren, fathers, and countrymen, let us realize the vast importance of our duty; that under providence we may not only preserve our own invaluable rights, but give the blessing of liberty to millions of our fellow-men, and attain it to posterity! All the bonds of duty to God and man, the interests of time and eternity, unite their voice. Americans! Let *Life and Liberty* never be parted!

DETERMINATION.

QUESTIONS AND ANSWERS.

Extracts from the new work just published by Bela Marsh, 15 Franklin street, Boston, entitled 'PESKETAIA: being Harmonical Answers to Important Questions,' by ANDREW JACKSON DAVIS:—

What do you consider the principal enemies to America's perpetuity?

American dangers are twofold: one is the spirit of Slavery; the other is the spirit of War. War and Slavery are advocated by the American people; the primary rocks these on which our ship is most likely to be wrecked. Neither is the danger of Slavery between them—the spirit of war or retaliation on one side, and the spirit of slavery or despotism on the other; but there are good and healthy minds in the United States who have no sympathy with either. Few persons have attained that royal, spiritual summit from which they can perceive that universal Peace is the only doctrine of safety on the one hand, and that unconditional Freedom is the only doctrine of safety on the other. Few can see this, and a lesser number dare to affirm it openly. We have reason to believe that the influence of the Spirit-Land will be felt by the American people; and that, by virtue of much inspiration, they will judge statutes and institutions in the light of human nature! Not the perpetuity of the American nation merely, but that of all nations, is to be considered in the light of Father-God and Mother-Nature. Better conceptions of Father-God will bring us a higher system of government. Not to advance ourselves as a selfish nation, but to give an example of strength and righteousness to all people. We are not to consider ourselves a nation of superior military strength, born to achieve triumphs, and gain laurels on the field of blood—to drive all opposing nations away, as the Red Man from his native forests. No! If we desire to perpetuate our nation, we must go on in a different spirit. These political rulers must be interiorly opened and expanded, so that they may be recipients of better and higher inspirations. There is something else in this universe to appeal to besides the utilitarian affections of merchants and commercialists. Yet the utilitarian element is fastively working good in this department; and we may begin to expect that the policies of the United States will manifest, ere long, something of the principle of universal religion. The hidden spirit of War and the open spirit of Slavery are the two dangers which menace our nation's perpetuity. Nothing will enable us to avert these two dangers save a

utilitarian principle, full of Love and Wisdom for all human kind.

What do you think of the United States ecclesiastically?

In the Church I perceive just what is most obvious in the State: the State is Godless, and the Church is Christless. We preach Jesus, and practice Moses. Men preach that the dispensation of Jesus must prevail, in order to have peace on earth and good-will among men. But almost every law, code, or institution, has in it the spirit of Moses. They are stamped with the seal of power, not with love; with force and coercion, not with the doctrine of universal Justice. Religion in the Churches is like politics in the State; and I repeat it, one is Godless, and the other is Christless. The Church is preaching love, but practicing force; and the Government is preaching God, but practicing something which strongly suggests the opposite personage! Two incompatible elements animate the American people—absolute Tyranny and absolute Despotism, and Harmonical Philosophy represents absolute Liberty; the first holds that institutions are God-originated; the other, that institutions spring out of a progressive humanity. Harmonical Philosophy teaches that Liberty is the common inheritance of all men; the Church, that Liberty is dangerous, even when granted as a temporary privilege. The Harmonical Church regards the spirit of unconditional Liberty as its strongest antagonist.

Will these opposite forces continue to agitate each other until they reach dissolution?

Yes; and then will arrive a period of utilitarian discussion and warlike collision. The spirit of force will spring fearfully out of the Church, and the spirit of resistance will start out of the people. Between these two antagonisms, the American people will be involved in civil difficulties; and established Churches will experience severe paroxysms and numerous ecclesiastical convulsions. The greatest mass of Protestant associations, and the spirit of Freedom. But a large minority, considering that ecclesiastical 'authority' is safer than the doctrine of individual sovereignty and extreme radicalism, will bow before and embrace the neck of the Mother Church. Conservatives always have more fear than perception of principles, and will militate against progressive doctrines by going back into the material embraces of the Catholic Church. One great struggle in America will grow out of a theological question: 'Whether God rules the human soul through the church, or the church through the human soul?' This question, methinks, will one day be put to all the inhabitants of America. This will be a Day of Judgment. Tyranny! Freedom! Shall we continue our present policy, or to a Church system? or shall we convert these Churches into Lyceums, and make them subserve the utilitarian development of the people? Utilitarianism will put these questions, and the people will be obliged to decide. The decision of one party will bring out a stupendous resistance; and the struggle, having a political and ecclesiastical troubles at the same time, will be strangely convulsed.

What plan would you suggest whereby to avert these national troubles?

The nation should pass directly through all this wilderness of conflict into the Promised Land. It is now only about half-past nine o'clock to the American government, and half-past eight in regard to American ecclesiastical progression. This question, I repeat, will be put to every soul: 'Are you in favor of Roman Catholicity, or of Harmonical Philosophy?' In other words: 'Are you a friend of the universal and unconditional control of human souls by institutions, or of the unconditional and unrestricted control of individual human souls?' This question will bring a day of great trial to the American people. Fearful conservatives will call to mind the fleeing republics of Greece; the little Italian democracies, also, that flashed out and bloomed for a day! Utilitarianism is full of encouragement for the American people; that, as a nation, we will bask in eternal wealth and undisturbed luxuries. Such encouragements to certain temperaments, look like Utopian dreams. Remember the republics of Italy—the evanescent democracies of past times.

What do you think of the conscience of the American Church?

It is not above the conscience of the Old Testament. They preach Jesus, but endorse the enormities of Moses. Love is highest law, and love is ordinary good. The American Church believes that Liberty is good for all White nations, yet Slavery is considered the best state for the advancement of the African! Churches, therefore, have a vital difficulty—bordering rapidly upon consummation—all departments of the constitution, which interfere with the brethren's digestion, and the spiritual locomotion of the American people. There is not a State, in the whole system of American government, but is more or less implicated by this terrible disease, viz: lack of God in the State, lack of Christ in the Church. Yet no one can doubt but that there are conscientious men and women in the Churches. The Church's conscience is scarcely higher than the country's political policies. Between the two we find that which every reformer should be alarmed at, namely—a systematic disease, permitting the steady encroachment of War and Slavery. Most people, therefore, believe that partial Slavery is the true way of the world. We desire a system of religion which will not generate false ideas of right, Father-God and Mother-Nature. In the American Church, let it be remembered, there are Unitarians, Universalists, and Quakers, preaching a higher class of negative truths. But their influence is hemmed in, and absolutely debilitated, by the encroachments of insatiable avarice, and the greed of power. Therefore, being considered too timid to rise, they work themselves deeper and farther into popular ecclesiasticisms. Liberal Christians fear lest they may transcend the wisdom of the past times, and become wise above what is written. Certain Unitarian gentlemen may be seen, with white gloves and sugar-tongs, touching Slavery very gracefully, and very beautifully uttering Intemperance. The American Church does not appeal intelligently to the topmost human faculties.

In what is the American Church most deficient?

The American Church is most defective in its doctrines concerning Man and the Divine Existence. Universalists have done much to bring in a system of natural ecclesiasticism, favorable to man, and promulgating a higher report of Deity. The principal mischief of the Church arises from its barbarous opinions. It has no complete conception of a Divine Being. Its conceptions of God are well-nigh satanic, and its ideas of man are extremely subversive. Under the influence of the American Church, a man sees himself to be worthless as good as the Devil who was elaborated by Zoroaster! It is eloquently preaching whatsoever is lovely, beautiful, poetical, magnificent; but, at the same time, it is practicing much which is forcible, hateful, insignificant, and opposed to the doctrine of Distributive Justice. The doctrine, 'Let no one call God his Father, who calls not man his brother,' has been introduced into the world. I put my ear to the key-hole of human history, and can hear the beatings of the heart of Confucius, all the way across the centuries. This doctrine was first uttered by the man who rose to the summit of humanity. But listen to the American Church, and you will hear no such universal principle advocated. It is poetic, eulogistic, overflowing with symbols and magnificent pictures. But the slaves of 'the peculiar institution' are not 'Brethren' in the light of the American Church. Even liberal Churches are not free from this prejudice. This fact amply demonstrates that the system of natural ecclesiasticism, which is the doctrine of universal relationship—the doctrine, 'Let no one call God his Father who calls not man his brother.' It is good to preach the golden rule, but the time has not come to practise it! Utilitarian policy is paramount to principle. The conscience of the State is endorsed by the conscience of the Church. Whenever the State enacts a law, even though it be against the freedom of all American people, the Church, as a general fact, will silently endorse it.

SECTIONALISM. In the rejection of the Kansas bill in the House the other day, not a Southern vote was given for the bill, while there were twenty-three Northern members voting against the bill. And why was this? Was it a sectional measure? And if so, was it sectional?

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